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India's Women-'Shut in and Shut out.'

BY MRS. GRACE GARDINER, London, England.

Part III.—"The Indian Widow"—A Social Problem. What British Government Has Done to Solve it. What Christianity is Doing.

And death and life she hated
equally
And nothing saw for her relief
But dreadful time, dreadful
eternity
No comfort anywhere.—*Tennyson.*

THE Indian widow's condition has been so often depicted in books on India, and in our missionary magazines, there is a fear of wearying our readers by repetition; yet the subject of our paper demands some reasons from us for eliciting practical sympathy. We are told there are about 23 millions of widows in India. Now we must note that these women and children are not widows in the sense that would be accepted by us. The ceremony of betrothal, which may take place at four or six years old, constitutes a marriage tie, the bridegroom being either a boy or a man old enough to be her grandfather. In either case should they die she becomes a widow.

The condition of the little child widow and the childless widow especially is lamentable. Regarded as criminals under Divine judgment, their state is regarded as a punishment for some crime committed in a former existence. The higher the caste the more rigid is the enforcement of the rules that tend to make their life unbearable. The Institutes of Manu affirmed that "a widow must not pronounce the name of another man, but continue till death forgiving all injuries, performing harsh duties, avoiding every sensual pleasure and cheerfully practising incomparable virtue." Her hair is immediately cut off and the head shaven and kept in that condition. A coarse cotton distinctive garb is assigned to her in lieu of many colored silken garments. This she must herself wash. Rigid monthly fasts and stinted daily food keep her in a state of semi-starvation. The hardest tasks and menial drudgery of the house fall to her share, and when, her day's work ended, she seeks repose, the ground is her couch. Thus her state is one of isolation and suspicion. Looked upon as the embodiment of bad luck, her presence is not permitted at weddings or social festivities.

When England came to India the widows were disposed of by *Sati* (a mound erected over the widow, who was burnt with her husband.) Widows in order to procure salvation for themselves and

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their husbands consented to ascend the pyre and be burnt with them or in some cases to be buried alive. The British government made its first protest against Sati in 1799—it was a crime against the state. But it was not till 1829 that Sati was abolished under Lord William Bentinck, then governor of India, and during this interval about 70,000 widows were burnt. Notwithstanding a loud protest was made against this action of government, saying it was interfering with the most ancient and sacred rites and usages of the Hindus, terming it unjust and impolitic and a direct infringement of the sacred pledge of the British government to keep inviolate the religion, laws and usages of the Hindus. To this the Court of Directors replied that a "regard for Hindu religious opinion was not incompatible with the suppression of practices repugnant to the first principles of civil society." They also reminded those who made such protests that opinions among themselves were divided, it being questionable whether the rite of Sati was sanctioned by the religious institutes of the Hindus, and that some of the most learned amongst their co-religionists regarded Sati as absolutely sinful.

The next step government took was on the question of the re-marriage of widows, which was, on the abolition of Sati, forced upon public attention. Lord Canning, governor of India in 1856, after much careful consideration and in consultation with learned and orthodox Hindus, passed an act legalizing the marriage of widows. To understand rightly the hardship involved in the prohibition of a widow marrying, her condition must be borne in mind. The Brahmins (priests) averring that the dominion of the husband lasted during her life, though he be dead, she continues to be his wife and must engage in his service in the life beyond. This act therefore was regarded by them with abhorrence, and as it involved, not only their censure, but also a forfeiture of all property inherited from her hus-

Principal method of locomotion in the Himalayas. The coolies carrying the burden earn six cents a day.

band, and to be ruled out of caste, the Widow's Marriage Act is practically a dead letter. Another attempt was made in 1890, when proposals were brought forward to alter the laws regarding the forfeiture of property on remarriage. Here again the Brahmins interfered showing the widow is responsible for religious acts which are essential to her dead husband's well being and that she was only allowed to have any of the property for this purpose and not for her own benefit.

Again, another difficulty arose—Hindu priests refused to perform the marriage ceremonies of a widow. The "Times" suggests as a remedy to deprive Hindu ecclesiastical law of its power to inflict penalties upon Hindu women for the lawful exercise of their civil rights. But, we ask those who know India, its religion and customs, what is Hindu ecclesiastical law? Is it not *the complex growth of ordinance, usage and procedure which forms the religious side of the caste system as distinguished from its social and commercial aspects?* Contest with such is hopeless.

Let us consider the "penalties" the "Times" imagines British law can have remitted. And first, the *social* one. The married couple and their friends are cut off from social and domestic intercourse. How could British law interfere with this? Next a *religious* one. The woman is denied admission to the temple for the performance of her ordinary and habitual religious duties as if she were living in open sin. And lastly *an act of excommunication* may also issue against the married couple and their friends who advised the re-marriage. This cuts them off from all rights and privileges to which as members of a Hindu caste they are entitled. We would ask our readers if such acts could come under the Indian Penal Code so as to be punishable by it? As long as social excommunication remains in force, any action of British law would be resented as too far reaching, even were it possible, which we doubt. Such changes, as has been well said, must come from *within*, not from *without*.

We hope we have proved our case, and how futile the remedies reformers on the subject of the Indian widow's condition propose when they imagine the establishing of the remarriage system will meet all its needs. Indeed even were it possible to overcome all social and religious difficulties, is it in itself capable and sufficient? Certainly it is not available at the present and time alone will tell whether it will become a custom. There is also the difficulty of procuring husbands willing to marry a widow.

It may interest our readers to know that the "Indian Ladies Magazine" recently gives an account of a stirring speech on the marriage of child widows made at the Indian Social Conference held in Calcutta in the summer of 1902. This gives a glimpse of some of the formal work in "New India" at the present time—forces due mainly to the contact of the East with the West. The speech was delivered by Mr. Justice Chandravarkar in excellent English, and his eloquence overcame the opposition which was raised against one of the resolutions which declared itself in favor of the marriage of the child widow. The conference deeming it a ticklish question suggested its omission from the programme. "Do you think," he said, "it speaks well of the loving capacity of the human heart of a people who doom the innocent girl whose husband dies before she comes to know the meaning of marriage, while they allow the widower, an old man perhaps with one foot in the grave, to marry as often as he likes?" This appeal elicited cries of "shame" from his audience. He went on to say that God's curse has fallen on India for being so cruel and hard-hearted, so relentless to the sufferings society has gone on inflicting upon child widows. He touched upon the *reputed* Hindu character for kindness, pity for the forlorn and sympathy with the suffering. "But," he exclaimed, "alas, it is all of the passive character. Society has gone on without pity for the child widow. God who pleads for her has taken his re-

venge by allowing Hindu famine orphans to be taken care of by others than Hindus. The custom of rigidly prohibiting the marriage of child widows has helped in drying the waters of that active sympathy and made us selfish, timid, weak and thoughtless." "If," he said in conclusion, and amid loud cheers, "we cannot and will not be more humane to the child widow, if her wretched condition will not move us to pity, if we will not do our best to get society to better her lot, why we shall continue to be guilty in the eyes of Heaven of a cruelty that Heaven will never forgive."

Meanwhile what is Christianity doing for the Indian widow? The great Pandita Ramabai is so well known I hardly like to take up space in your Magazine to enlarge upon her. Her baptism and conversion, the giving up of her life to rescue and uplift suffering widows, her journey to America and England and her labors of love are all well known in the Christian world, and are an occasion of thanksgiving to God. We recall the starting of a "Home," allowing perfect freedom to the professor of the Hindu religion, whilst she ruled over it as a Christian woman. But it so happened that from this Home twelve widows were baptized and Ramabai, who had at first been loudly praised for her tolerance, was now denounced as a wolf in sheep's clothing. Nothing daunted she gave a public explanation of what had taken place in the presence of the Poona students, who were rather forward in the persecution of Christians. Amidst crowded streets and large masses of angry, excited and threatening students she without a sign of anxiety, stepped forth and gave her address. She spoke of the moral and spiritual slavery of the Hindus; how incapable of helping themselves, though asking for political freedom; how unhappy their family life, especially how miserable the lot of their women. She asked one of the angry students to bring her a lamp, and holding up the Marathi Bible she said: "I will read to you what is the reason of all your misery, degradation and helplessness—it is your separation from the living God." She then, referring to the baptism of the twelve widows, wound up with these words: "Your view of my actions cannot influence me in the least, nor can your threatenings frighten me. You like to be slaves, I am free. Christ, the Truth, has made me free." Thus the God who has set her free from bonds and fears stood by her as she faced her enemies, who heard her to the end amid perfect silence and permitted her to walk away uninjured to her home through their ranks.

We will conclude our notice of her with the testimony of a clergyman who visited the Home near Poona. "At that time (1901) she had 1950 girls and women of all ages from four or five to thirty or forty years of age, the greater number being widows and some deserted wives from famine fields. Their lot if unrescued would have been misery itself. When first brought in they were wild and savage in word and act, scarcely like human beings at all to judge from the description she gave of their behavior. Now they are all 'clothed and in their right mind', attendiug school and submitting to orders and living happily. In fact it is more like a Home for Christian women than a sweeping together of unkempt women. Ramabai has an estate of 120 acres, much of which is under cultivation or grazed over as a dairy farm. A large enclosure contains the spacious buildings. The largest of these is the church and school, to seat 5000 when finished and full—not that number in our fashion, ranged in pews, but as they sit squatting on the ground. It is not finished yet. Scarcely two-thirds of it is walled and roofed, and that much of it would divide into two very fair-sized churches. When I saw it in use as a school there were seven classes being taught in it, and plenty of space between class and class. A large portion of the inmates were gathered up from the famines of late years, especially from last year's famine. Ar-

rangements are being made for the baptism of over 1000 of them shortly. It seems as if they were astonished into accepting Christianity wholesale. I don't mean frightened or entrapped into it, but astonished to find that there is a religion of kindness and unselfishness and happiness. The name Ramabai has given to the Home is Mukti, which is Marathi for Salvation. Over the prin cipal gateway, she has graven in the same language, 'Praise the Lord.' So her walls are salvation and her gates praise. Work begins at 4:30 a. m. with Bible reading, and prayer, and, besides the regular set scripture lessons, the teachers and elder scholars have nine prayer-meetings among themselves daily. There are many pandits in India, but only one Pandita, and that one is doing this marvellous work in promoting Christianity and showing what it really means. She says it was out of despised Nazareth the Christ came, and this despised class of widows if educated and enlightened by God's grace, may redeem India."

Among the many agencies of the Church of England Zenana Missionary Society we must dwell on the widow's industrial schools and training classes. This work was commenced by Miss Emily Wanton, C. E. Z. M. S. some 20 years ago. Here is a description: "In the heart of the great city of Amritsar, in the Punjab, stands a tall pile of buildings lent by Urani Kirpa De, on the upper floor of which about 150 widows are at work. It is a scene full of living interest, which has its ludicrous as well as its pathetic side. Imagine the superintendent has arrived early, the register been called over, the daily portion of scripture read and explained, and all having been supplied with work and material are sitting down to begin. A loud groaning, panting, puffing is heard, drawing nearer and nearer up the staircase, and soon a woman, looking perfectly well, crawls and hobbles through the doorway and with more groans appears to fall in a limp heap before the teacher. Presently from the lifeless figure comes a voice, informing her and the superintendent that 'Hae! Hae! main margai' (Oh dear, oh dear, I am dead.) All this is meant to disarm probable displeasure at her being late. But the register has been marked and all this pantomine will avail her nothing." A parcel of their work was sent to the world's fair at Chicago and gained the distinction of a medal.

Some stories will show what fruit have we in this and similar schools in other parts of India. Some have been baptized. One of these, an old woman, bought a few Scripture 'portions'—no one in her house or village could read! She joined with five others and got a heathen priest from another village and paid him in grain for four nights' reading in the village street where every one could come and hear. The old widow was fired with a desire to learn to read. She was told she would find it difficult being so old; but she replied, putting the Christian worker to shame, "Don't you think that, even though I am old, God could help me? I do so want to read His Word for myself." It is touching to see her gray head bent over the spelling book and to note the joy with which she masters each column of words.

Yet another going to her father's house asked for a hymn book to take with her. On surprise being expressed and after being asked what she was going to do with it she replied, "Did you not tell me when I went home last year I ought to tell the good Word to the people of my village? I did try and my sister-in-law liked to listen. She can read a little and I thought if you gave me a hymn-book I could explain a little of the hymns you have taught us. Many have left off heathen practices and a higher standard and tone reign. I used to tell lies and not feel a bit sorry; I don't lie nearly as often as I used to and when I do I feel sorry, and perhaps God's Holy Spirit makes me feel sorry."

Another, when the famine children came, pinched and screwed out of her

earnings so that she might give something, realizing what she had been saved from and longing to help others. One Christian lady wrote: "I look on the widow's class as one of God's future tenses in the mission field."

We leave them with just one little thought arising from one of their industries—Phultrari embroidery—flower work—all worked from the back, the workers only seeing the wrong side as they embroider.

"My life is but a weaving
Between my God and me;
I may not choose the colors
He worketh steadily.

Full oft He weaveth sorrow,
And I in foolish pride
Forget He sees the upper
And I the under side.

Just one more picture from St. Catherine's Hospital, Amritsar, whose head is Miss Hewlett, C. E. Z. M. S. During the famine she rescued many widows: "It is sweetly restful," she writes, "to see what God has done and is doing to watch the lives of those who were once in darkness but who are now 'light in the Lord'. This thought came home with great practical force when at a happy service in church eighteen of the famine widows confessed Christ in baptism. It was something to fill any missionary heart with gladness to see their bright faces beaming with joy at being thus permitted to declare themselves the people of the Lord, being 'buried with Him by baptism into death.' Of their true heart preparation for this solemn step they had given clear evidence. . . . . Only a few days before we had witnessed the baptism of thirteen others, and only one now remains unbaptized of all who were rescued from famine. The work among them has been most encouraging. The one who remains unbaptized was accepted and would have been baptized with the others but for an accident which kept her in the hospital for a time. One has passed away since. She died happy in the faith. She said, 'I have been brought a long way to hear the good news.'"

The missionary, Miss Capes, C. E. Z. M. S., who superintends their education and training writes: "Their daily life is a joy to me; they are so industrious and good and the progress they have made in every way is most encouraging. Even some of the most dreadfully stupid ones are now reading the Bible quite nicely and they are so delighted when they are allowed to keep one of the school Testaments or Bibles in their own possession. About 20 assemble for an afternoon Bible class and some of the most advanced are beginning Bible marking and taking such interest in it. Slates are presented daily for inspection and criticism, copies being set by the more advanced ones from a few copy sheets written out for them. The writers are wonderfully persevering and painstaking, and all this work is done out of school hours. After the first few months they were taught to teach each other, and this plan has been most successful, as with their reading and writing they have had to learn a good many salutary lessons—patience, perseverance and self control. At first a little friction would arise, now and then some moans of despair; but a little supervision and encouragement or reproof, if needed, helped them on. Now there is real fruit of their labors and their great desire is to be of use to some one. They are really most good and patient in helping each other. Some are taken to the dispensaries and learn to do simple dressings and little things in nursing cases. Some of them are allowed to sit with the blind Bible woman in turns, to keep order. They hope and keenly desire some day that they themselves may be able to tell forth God's glad tidings. Prayer-meetings are also held for them and then even the most stupid are not behind the others in thankfulness to God for what He has done for them, and in their desire to know more of Him whom they really love and desire to serve. Some of the most stupid as regards head knowledge are among the leaders as regards our industries. All can now spin and cook, whilst some can

sew quite nicely, making all their own clothes almost entirely by themselves. They are also taught to weave cotton carpets, coarse cotton stuff which provides for the clothing of the blind school women in St. Catherine's Hospital, the cotton being spun, the cloth woven and clothes sewed by these widows."

These glimpses of work being done only serve to show how much is still needed. What of the remainder of the 23,000,000 of widows untouched—those of whom it may be truly said "they are oppressed—they have no comforter?" Reader, what share have you in the work? Perhaps a widow may be amongst our readers, one who in the dark days of bereavement could say as one wrote recently: "I have never experienced more of Christ's love and of His pity than at that time." Will you not wish that they should experience this too? Then be definite and make an effort by prayer, by giving and collecting for the maintenance of widows in Christian homes and institutes to enable them to know Christ and to be trained to support themselves and to lead happy, useful lives. And so may you be one of those of whom it was said, "The blessing of Him that was ready to perish came upon me and I caused the widow's heart to sing for joy."

January 26, 1903.

Opening of the Girls' Industrial Home at Pasrur.

By A Foreign Missionary.

THE opening of the Girls' Industrial Home at Pasrur took place at 4 p. m. April 7, 1903. You all know, I suppose, that the buildings opened August, 1901 proved entirely too small for the number of girls that Miss Anderson has under her charge; so this winter a large addition consisting of chapel, class rooms, teachers' rooms, and cottages had to be built.

All the Sialkote missionaries, including the new ladies, accompanied by Miss Hill and myself, left Sialkot quite early on Tuesday morning for the drive of 21 miles. It was a beautiful morning and with the fine road, good horses, pleasant company, and temptlng lunch provided by Miss Josephine Martin, we had a most enjoyable drive.

When we came in sight of the Mission Compound we saw that everything was quite ready for the opening. The buildings were all nicely furnished, the grounds outlined by a cactus hedge, a drive leading up to the house, potted plants lining the walk leading into the chapel, and draped over the entrance to the chapel and over the gate posts was red, white and blue bunting, while on the front of the building under the word "Welcome" done in gilt letters and red, appeared the Union Jack and the Stars and Stripes together.

We were met by Miss Anderson, who took us into her house for rest and refreshment before the time for the exercises to begin. At four we were called out by the strains of a native band. On going to the orphanage we found the audience seated in a large square. On one side were all the visitors from the city—Hindus, Mohammedans and Christians, rows on rows of them. On another side were the missionaries with Dr. Martin presiding and around the other side of the square were the orphans seated on the ground in mats.

The exercises were very interesting indeed, and how I wish you could have seen girls, who this time last year were living in the midst of the darkest of heathen-

dom, singing praises to Him who has redeemed us all. Girls who eight months ago knew comparatively nothing now can read, and sew and cook and wash, and weave and pray and sing. Girls of twelve and thirteen, who when they were brought here by Miss Anderson knew nothing but sin, one might say, have now been so transformed and cleansed that they are made the trusted helpers in taking care of the smaller ones. When we see this wonderful change effected in the lives of these girls in such a short time and think of what a power these lives may be for Him in this dark land our hearts are filled with thankfulness that we have such a mighty Saviour. Of course a great deal of this is due to Miss Anderson and her faithful staff, but through her life and work we see what wonders can be accomplished by one life wholly given up to God's service.

Her discipline is simply wonderful. Here were these 142 children in age from three to thirteen, seated there for two hours and not a bit of confusion or disturbance. I just thought of how a crowd of little Americans would squirm and fuss and nudge each other and laugh and push and tease, but these little mites sat so still and solemn.

The programme consisted of speeches by Dr. Martin, Mr. Porter and Miss Mame Martin and songs and speeches by the girls illustrating their various domestic duties. They ground meal, they made bread and butter, they sewed, and swept and washed. Then the smallest class consisting of dear little fat black tots sang a motion song and recited the beatitudes. After this there were refreshments for all the guests. The Hindus had theirs separately as they would be defiled if they touched our food. The Mohammedans, however, had tea and cake with the missionaries. We had buns, cake, tea and sweets of all kinds and every one was served. Mr. Scott from Daska said he thought there must have been 800 people here altogether. By the time refreshments had been served to all it was quite dark so we missionaries all went to the roof to see the display of fireworks. They were fine indeed and so much enjoyed by the children as well as by the older ones.

We all felt so thankful that we had such kind friends at home who have helped to make such things possible by their aid and their prayers. "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

Some Things We Didn't Expect.

By M. M. M.

"NO, we can't make the people at home understand the condition here; it is an absolute impossibility." So said one of our experienced lady missionaries to me the other day, and though inexperienced myself I agreed with her in so much that although somewhat familiar with mission literature before my appointment, the mental impressions I had stored up are widely at variance with the reality here in the Punjab, and this article is written for the benefit of others like myself. The dear sisters who possess the wisdom of a long experience in or a careful study of mission work need peruse no further than this.

India is of necessity a land of surprises to the new comer—every thing is so different from the home land. One's feelings at the end of the first week are a curious admixture of amazement, humility and discouragement. But to leave generalities and plunge at once into the subject, the very first impression we received was that of the *remarkable* amount of noise necessary in the Orient for the ac-

complishment of the smallest task. Beginning with the howling mob of all but naked coolies that swarmed around our vessel as we landed, then the shrill unceasing monotone of the countless beggars everywhere; the ubiquitous "baja" (drum) heralding weddings, sickness, feasts, shows, snake charmers, etc.; the ever cawing crows; the multitude of screaming, ehattering natives of both sexes, who throng the railroad station to travel or watch others do so—all this impresses upon the the traveler the fact that India is a land of noise. Even the native Christian churches are no exception; "reverent stillness" forms no part of the worship. At the recent Women's Presbyterial held in Lyallpur, of which excellent convention I shall have more to say, thirty nursing babies were counted among the village women alone! This estimate does not include those belonging to the delegates themselves, nor the little tots from two to six years old. Small wonder then, that with such a large juvenile addition some of the speakers were almost inaudible, and that two of our mission ladies made it their constant business to walk up and down the aisles and enforce such measure of quietness as might be!

Another thing of which "the half has not been told" is the poverty and filth of these poor people. Or perhaps it has been told, but it. is certainly not realized by those who are not eye witnesses. If only the readers of the Magazine could go into a native village, in company with an experienced missionary lady, and could see the awful places that serve as homes and the conditions that obtain they could understand better than any article can tell them. You enter the inside court and the women swarm out to meet you from the dark, low, close mud rooms in which they live. They are so glad to see you. Perhaps they ask you in, but you kncw that it is healthier and pleasanter for you to sit on one of the native beds in the court, even if the sun is very hot. So they crowd about you, sitting on the ground at your feet with their babies and children, and as they keep coming you soon have a goodly number. They crowd up close to you too; they are interested and want to hear.

And, Oh, the picture! Our poor sisters are so dirty in dress and person. Some of them have their hands and wrists covered with manure, for they have been making it into balls to dry for fuel, and their hair is so often stiff with dirt, or drenched with a vile smelling oil. And the poor little naked babies! There is not a mother heart at home that would not ache to see them, dirty, sore-eyed, with faces literally *covered with flies*. I counted twenty-eight flies on one tiny baby face; and doctors tell us that these insects are one of the chief causes of the diseased eyes so prevalent here. One little girl next me had been carrying mud to build something, and she had a large lump, several pounds weight, I should think, of the thick, sticky mud on her *bare head*. No wonder hair combing is not done very often here! And all around you together with the flour mills and other preparations for food strewn about the court, are the bullocks, cows, horses, etc., and almost every kind of imaginable dirt. And this picture does not begin to be what the reality is, for there are things one does not mention in polite society, and facts one does not write about.

If you ask a village woman why she does not wash her clothes, she will tell you that it costs two whole annas to get them washed, and she can not spare it. They *do* bathe themselves, but if you could see *what* they bathe in—pools or tanks stagnant and thick with filth from many human bodies, as well as cattle! One of our lady missionaries told me that more than once, becoming nauseated, she had been obliged to rise suddenly and go outside the enclosure, where she was teaching the women. Surely it is true that one of the requisites for the Indian missionary is a strong stomach!

But enough of this. Just one thing more that was a very pleasant surprise to us after seeing sights like the one

above described, and that was the Woman's Presbyterial at Lyallpur. Some one better qualified to do so will write in detail of this inspiring meeting, attended by nearly two hundred of our dark-skinned sisters, differing widely in condition, ranging from a lady-like refined native pastor's wife to the unlettered sweeper women from villages out in the jungle—but all one in the strong bond of of Christian fellowship. To us new missionaries it was as unexpected as inspiring to see so many native women gathered together in Christ's name, with such evident enjoyment of the song services, and such devotion, despite their cramped posture and many little children, to the speakers. Some from distant villages had walked miles across the jungle to be present, and to see the delegates taking notes, and to hear them giving their committee reports and mingling in the discussions was to us at once a pleasant reminder of conventions in the home land, and a bright and suggestive foretaste of the future which by God's grace is in store for India's women, when this sad land too shall put on the "beautiful garment of righteousness."

Seven Reasons

Why We Should Support Medical Missions to Women In the Foreign Field.

(Adapted from C. E. Z. M. S. Leaflet.)

1. Because they have Divine sanction and Divine precedent.

Was not our Lord Himself the first great Medical Missionary? He not only taught those who had need of teaching but He "healed those who had need of healing." Luke] IX, 11. And when He commissioned the Twelve Apostles and the Seventy Disciples, He sent them forth not only to "preach the Kingdom of God" but to "heal the sick." And again, the thought is not only introduced but emphasized most strongly in the closing words of the great Commission, Mark XVI, 15-19, "Go ye into all the world and preach the Gospel to every creature. . . . . They shall lay hands on the sick and they shall recover." Healing was essentially one of the precious gifts He gave unto men ere He ascended on high.

* * * *

2. Because they open doors for the Gospel.

Experience is proving year by year, the value and importance of Medical Missions as a pioneer evangelistic agency. Nowhere are they more valuable than in obtaining access to the women of the East. A friendly Hindu, not long ago, in a conversation with Dr. Henry Martyn Clark on Christian Missions, in reply to the question "Which of all our methods do you fear the most?" said, "We do not fear your schools: we need not send our children. We do not fear your books: for we need not read them. We do not much fear your preaching: we need not listen. But we *dread your women* and we *dread your doctors*; for your doctors are winning our *hearts* and your women are winning our *homes*, and when hearts and homes are won, what is left to us?"

* * *

3, Because Eastern women can be reached only by women.

In India, and in China also, the door of the women's apartments, by etiquette, is firmly closed against the entrance of a medical man. Whatever relief can be afforded to suffering women must come to them by women's hands.

* * *

4. Because thousands are dying from neglect and maltreatment.

In thousands of instances superstitious notions, ignorance, lack of remedies, and

Eagle's Nest Cottage," Dharmsala, India.

the utter absence of trained nurses and women practitioners, lead to absolute helplessness or utter misdirection of effort with its dire result, suffering and death.

Nameless barbarities are practiced upon helpless women and children in the seclusion of the Zenana or the Chinese home by the native "nurses" so-called, or the witch-doctor, or their ignorant relatives. Multitudes are diseased for life,—blind, lame and deaf,—because in childhood the simplest remedies were unknown.

* * *

5. Because they present a boundless sphere to the Christian woman medical student,

Whatever difference of opinion there may be as to the need for lady doctors in England, there is no room for doubt whether they are wanted in India and China. If there are no women qualified to minister to women, our Eastern sisters must pass without care and without Christ into Eternity. There is room for the Lady Medical Missionary not in units but in hundreds! Christian medical student, do you not recognize what limitless "practice" may be yours? What a boundless field for your energies and your best technical skill? It is a ministry which angels might well envy, this two-fold healing which God is ready to entrust in your hands.

* * *

6. Because Visiting Medical Missions are sorely undermanned, badly-equipped and inadequately supported.

Because in many instances the worker is not fully equipped, she has the heartache of turning away the critical case which she dare not touch and cannot relieve, and which must remain incurable.

If we are to respond to the exceeding bitter cry for multiplied agencies of this kind; the Church of Christ must enable us by a Christ-like liberality and active pity to meet the enormous demand that is made upon us.

7. Because there is need to Extend their operations.

There is urgent need—oh how urgent! —of qualified, consecrated Medical work-

ers, doctors, nurses, dispensers, who first and above all are constrained by the love of Christ, burning with zeal to win souls for Him and filled with the Holy Ghost, ready in their Master's Name to go forth "to bind up that which is broken and heal that which is sick," and bring to their suffering Indian and Chinese sisters health and cure of body and soul.

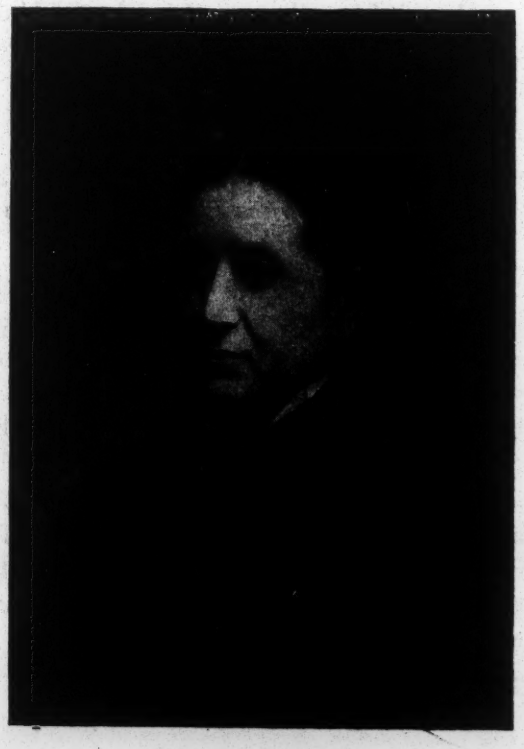
There is urgent need, too, at home of a strong force of praying, believing, working friends, who, if debarred from active service at the front will act as an energetic commissariat, sending out supplies of every kind and making known far and wide among their kith and kin, their neighbors and their acquaintances, their congregations and societies the dire and pitiable need of unattended womanhood and childhood in heathen lands.

Insh Ta Theumba, or "Bright Eyes."

By Mrs. Jeannette C. Alter.

MANY persons will recall the name of "Bright Eyes," the Indian maiden who, a number of years ago appeared in public to plead the cause of a kindred tribe, the Poncas, who had been unjustly removed from their homes in Nebraska. Referring to this time, the *Boston Transcript* says:

"The simple, direct and yet brilliant appeal of 'Bright Eyes, enlisted not only the general philanthropic interest of the East, but aroused deep and continued enthusiasm in that initial case for defense of Indian homes against government and other aggressions, which constituted a new era in our nation's relations to the Indians."



"Insh Ta Theumba."

For a number of years "Bright Eyes" had her home in Lincoln, Nebraska, the beloved and honored wife of one of the city editors. An evening spent with her at this place, two years ago, will be cherished as a pleasant memory. She received us with the same winsome cordiality that had captivated our hearts years before when she lived among her own people on the Omaha reservation. Her charming personality was not acquired during her years of student life and social culture in the East. We found the same characteristics in her father, who could neither read, write nor speak English. but whose kindly, dignified bearing showed that high moral worth is not essentially the result of culture and education. A little incident occurring during "Bright Eyes'" childhood and given in her own words showed the tender sympathy which existed between them:

"It was evening, the tents had been pitched for the night; the camp-fire had been made, and mother and the other women were cooking supper over it. I was playing near my father, when a little Indian boy, a playmate, came up and gave me a little bird he had found. I was very

much pleased, and showed it to father and mother, and tried to feed it and make it drink. After I had amused myself with it for a time, my father said to me, 'My daughter, bring your bird to me.' When I took it to him, he held it in his hand a moment, smoothed its feathers gently, and then said, 'I will tell you what you might do with it. Take it carefully in your hand, out yonder where there are no tents, where the high grass is, and say as you put it down,'God I give you back your little bird. Have pity on me, as I have pity on your bird.' "

Longfellow, after listening to her singularly sweet voice, extended his hand to her exclaiming, "This is Minnehaha," and Whittier paid a graceful tribute to her Christian life and devotion to her people.

It seems fitting that her last days were spent amid the associations of her childhood among her father's people, who had always found in her a wise, loyal friend and advocate. Like a weary child at evening retracing her steps homeward, she rests now beside her father, near the faithful stream that had so often soothed and talked with her in her hours of childish fancy.

Monmouth, Illinois.

A Story of Beginnings at Tama, Iowa.

By Miss Elizabeth Campbell.

THE evening of Thursday, June 25th, found us on our field of labor, but much preliminary work was to be done. Friday was devoted mainly to getting acquainted with the government agent, Saturday to bargaining with our landlord. Monday was the first of many scrubbing and cleaning days interspersed with shopping. When you know that our boarding place was four miles distant from the house we were fitting up, you can better realize how laborious was our task. The house is located as near to the reservation as we could get and is two and a half miles from Tama, while it is about a quarter of a mile from the nearest house, which is occupied by Indians. From our front door we can see two groups of "wickups" as their native huts are called. The latter are beyond description. They must be seen to be appreciated, and this is also true of their style of dress.

Tuesday, July 7th, the house was ready for habitation (the home touches are still to be given) and we were ready for the opportunity to meet our new friends. It came to-day. The occasion was a council held to discuss some important matters, one of which was the feasibility of borrowing $250 to attend a religious dance somewhere in Kansas. We went to the place of meeting when we thought they had time to be done with their business, and found a motley crowd. We were duly presented to the chief, Push-e-ton-e-que, the interpreter, Joe Tesson; the reservation police, Jim Pow-e-shiek and Chalk-a-talk, the tribal secretary. After the introductions and friendly hand shakings all around, we told the chief how we had come at the bidding of the "Great Spirit" his God and ours, from our homes a thousand miles away to live with his people and help them in any way we could, and ended up with the question, "Are we welcome? Do you want us?"

You should have heard the answer. It was perfectly non-committal. We know just as much about our welcome now as we did before the meeting, but the ice is broken and we feel free to go among them, feeling that they know something of our purpose. They at least assured us that they would do us no harm, and we are now ready to visit in the homes, knowing, however, that in some there will be a

very cold reception, while others, perhaps will be more cordial.

Pray for us, sisters. Only the almighty arm of God can reach these people and His help will come through prayer.

Tama, Iowa.

Editorial.

To one who has been long in city pent,
'Tis very sweet to look into the fair
And open face of heaven,—to breathe a prayer
Full in the smile of the blue firmament.
Who is more happy, when, with heart's content,
Fatigued he sinks into some pleasant lair
Of wavy grass, and reads a debonair
And gentle tale of love and languishment?
Returning home at evening, with an ear
Catching the notes of Philomel,—an eye
Watching the sailing cloudlet's bright career,
He mourns that day so soon has glided by,
E'en like the passage of an angel's tear
That falls through the clear ether silently."

—*John Keats.*

In this our anniversary month, we wish to greet our readers with renewed enthusiasm, inviting them to journey with us through another year. Our association with them has been a joy to us, even though we are often oppressed with a sense of responsibility. No doubt before next August may return, we shall have had frequent reasons for regret; but we trust that unfaithfulness will not be one of these.

The editorial "we" should look somewhat smaller now, as one of our number will, for a time at least, be absent from our force. Mrs. E. H. Carruthers, our secretary, intends to make an extended visit with her sister, Mrs. N. J. H. Collins, of Philadelphia. It would seem unbecoming to laud one of our own number; yet we who remain shall not, perhaps, be deemed transgressors of the law of good taste if we allude to the pleasant companionship which we have enjoyed with our outgoing secretary, and if we here give voice to our sentiments of good will toward her.

Pending her return, the position of secretary of the Magazine Committee will be occupied by Mrs. S. S. Wilson, to whom may be directed all letters with regard to editorial work. Please send money-orders, obituary notices, and communications relating to the mailing list to Mrs. S. M. Kelso, Xenia, O., as heretofore.

Word has been received of the death of Rev. J. L. Cook, one of the useful representatives of our church among the Freedmens. He was settled at Henderson, N. C., where he had done much to help his race and to commend Christianity. His loss will be deeply felt. The Magazine expresses its sorrow for the bereaved friends and mission.

In the death of Mr. Samuel Walker, of Philadelphia, the Board of Foreign Missions sustained a loss. The church can ill endure the translation of such a devoted man; but she has the promise of God that His banner shall not fall to the earth even though the standard-bearers are removed.

We learn that Mr. and Mrs. J. H. Morton of our India mission have now a little son. This dear child is blessed in being born within the confines of a Christian home when all around many poor little creatures make their entrance into the dwellings of sin. The mystery of Providence is very apparent to a mind impressed by such reflections. We wish well to the little Indian.

The Women's Missionary Society of the Caledonia Presbytery held a most enthusiastic and profitable meeting at Cale-

donia, N. Y., June 2. The weather was perfect and the church beautifully decorated. Every number on the program was carried out as planned. New officers were elected for the coming year and the question of supporting a missionary of our own is being considered and will be decided on at the next meeting. Grace C. Brown. one of the missionaries from Egypt, was present and gave an address in the afternoon. The address in the evening by Rev. Huber Ferguson was an excellent one.

The India pictures this month have been secured by favor of Mrs. J. W. Ballantine. It gives the editors much aid and gratification when the missionaries thus generously assist us in our struggle to make the Magazine pleasing as well as profitable.

Perusing the program of a Presbyterial missionary society is no novelty; yet we think an unusual interest does attach to that one carried out at the meeting in Lyallpur last April, and we accordingly append the list of topics. Miss Kate A. Hill was kind enough to send the Magazine two copies, one in Urdu and one in English—the latter being quite necessary to our understanding. She also sent two of the badges worn on the occasion.

PRESBYTERIAL PROGRAM.

LYALLPUR — APRIL 1-2, 1903.

P. M. — April 1.

4:00 to 4:20 — Devotional Exercises, Miss Logan.

4:20 to 4:30 — Addresses of Welcome and Response Mrs. Nasar Ali and delegate from Pasrur

4:30 to 5.00 — President's Address

5:00 to 6:00 — Business { Organization / Committees

A. M. — April 2.

8:00 to 8:15 — Devotional Exercises, Mrs. W. B. Anderson.

8:15 to 9:15 — Business.

9:15 to 10:30 — Reports and Conference Awarding Banner Miss C. E. Wilson to preside

Recess

P. M.

2:00 to 2:30 — Bible Study———

2:30 to 4:00 — Business

4:00 to 5:00 — Thank-offering Mrs. Ganda Mall

Recess

7:30 to 7:45 — Devotional Exercises Mrs. Chatterjai

7:45 to 8:00 — Love Feast Miss J. Martin to preside

8:00 to 8:45 — Magic Lantern

A good many persons in looking about for a suitable place in which to spend the summer's recreation period view Winona, Ind., with favorable regard. This resort combines the attractions of Chautauqua with its programs and summer schools and of Northfield with its religious gatherings, Bible conferences and boys' schools.

The Annual Bible Conference will be held in August, under the direction of the Rev. Dr. J. Wilbur Chapman, who has already secured the most prominent Bible teachers and preachers of this and other countries.

Among those most prominent are: Rev. G. A. Johnson Ross, Cambridge, England; Rev. G. N. Luccock, D. D., Washington, D. C.; Rev. W. G. Moorehead, D. D., Xenia, O.; Rev. Cornelius Woelfkin, D. D., Brooklyn, N. Y.; Rev. James Orr, Glasgow, Scotland; Rev. H. M. Wharton, D. D., and Rev. W. E. Beiderwolf, evangelists; Rev. John F. Carson D. D., Brooklyn, N. Y.; Rev. J. Balcom Shaw, D. D.. New York; Rev. R. S. Holmes, D. D. Pittsburg; Rev. Dr. McCoy, New York; Rev. J. Ross Stevenson, D. D., New York, and others.

The Annual Report of the Board of Foreign Missions will repay an attentive consideration. Naturally, it is the obligation of the Magazine to give special prominence to the work of the W. G. M. S., as this monthly is the official organ of that body. But we are none the less United Presbyterians because we are women, neither should we be the less Chris-

tians. So all the efforts of our church to evangelize the world should be of importance to us.

The annexed extract is taken from "Life and Light" for April.

In regard to the "Countess of Dufferin's Medical Association in India," Lady Dufferin herself says :—

The objects we set before us were : first the teaching and training in India of women as doctors and midwives; second, the establishment of hospitals and dispensaries under female superintendence for women and children; third, the supply of trained nurses and midwives. It was realized from the beginning that medical tuition was the first importance, and that we must lay the foundation of future success by educating in India as many women as possible to be doctors. A number of scholarships were established in the medical schools of Calcutta, Bombay, Madras, Lahore and Agra, and every possible encouragement was given to students to come forward and to the schools themselves to undertake and to facilitate the training of women.

The backward state of preliminary education amongst Indian girls and the retiring disposition of native women made it difficult to find suitable candidates ; but although these difficulties have not yet disappeared, the number of pupils has slowly and steadily increased, and we now have three hundred and seventy-nine female students in India, to say nothing of those who have passed out from the schools, and who have already been doing good work in many hospitals and dispensaries throughout the country.

The United Kingdom Branch of the Association assists the educational work by giving scholarships of one hundred pounds each to women who, having been educated in India, and having practiced as doctors in independent posts there, come to England to take higher qualifications, and to improve themselves by seeing something of medical work in our hospitals. There are now practicing in India thirty-seven fully qualified lady doctors, eighty assistant surgeons, and two hundred and ninety hospital assistants. The establishment of female hospital wards and dispensaries was the second object of the Association. The central committee and provincial branches gave assistance by grant-in-aids, but seldom themselves embarked upon any expenditure in bricks and mortar. In the native states, however, a great number of beautiful new hospitals have been built, and are completely maintained by the native rulers. In Calcutta, Bombay, Madras, Lahore and many other places, there are fine hospitals under female superintendence, the total number in 1900 being two hundred and forty-seven including female wards and dispensaries. The training of midwives and nurses was for various reasons connected with the customs of the country—the most difficult part of the scheme to succeed in. Lady Curzon is about to make a great effort to carry out this third object of the National Association, and as a memorial of the late queeu-empress, has already collected a large sum of money for the purpose. Native approval has been so thoroughly won over that there is no important state where the ruling rajah has not provided female medical help for the women of his people."

A friend writes from Oklahoma: "Our society feels that the Magazine is a necessity; so please send it to the following ladies——. This places the Magazine in every home in the congregation excepting one."

An Iowa subscriber sends the following hearty letter: "I wish to renew my subscription to the Magazine, and also to send several others whom I got to send for it. I would like to be able to send you more, but I can not at present, though I shall endeavor to get others to take the Magazine. I feel as if I could not get along without it."

An agent in Ohio tells us this: "The ladies in our society all seem to like the Magazine, as is shown by the increase in the number of copies taken."

This kindness felt and expressed is very grateful to us, not because of any personal vanity, but simply as assuring us that our Magazine is in some small degree accomplishing the work for which it is intended.

In addition to Dr. N. Belle Drake and Miss Jameson, it is expected that Miss Anna L. Cleland, Miss Jennie L. Gibson, Rev. H. C. Chambers and Rev. Bruce J. Giffen will go as new missionaries to the foreign field this fall. The last-named

was for some months assistant pastor at Princeton, Indiana, and that congregation has assumed his support as a missionary.

The management of the Midland has deemed it wise to desist from the publication of that paper, which henceforth will be merged in the United Presbyterian. Regret is widely expressed at this cessation. When so many evil publications flourish, it is sorrowful to know that the number of the religious journals must sometimes be curtailed.

Dr. Gilchrist, in his plea for Home Mission work, makes an earnest call for interest and aid. He says:

"Steps are being taken to investigate a number of new fields with a view to permanently occupying them; and it is hoped that before the end of the year many new stations will have a place on the list of established congregations. * * * * In speaking of opening fields for Home Missions, we have been accustomed to refer frequently to the great North West; and the importance of more fully occupying that territory can scarcely be overestimated. But the time has come when our church, as well as all others, must recognize also the need and the opportunities in the great South West. Through the gateway of Saint Louis, where we are extending our work and should continue to do so, vast multitudes are pouring into the regions beyond. We must look in every direction and not let the church fall behind in the mighty movements of the times in which we live."

The Associate Reformed Presbyterian gives an account of the wedding of Miss Margaret Giffen to Dr. Phifer of Statesville, N. C. The bride is a daughter of Dr. John Giffen of the mission force in Egypt, and a sister of Rev. Bruce J. Giffen who expects soon to be sent out as a missioner.

This extract from Rev. C. R. Watson's Message for July will arouse interest:

"The last General Assembly instructed the Board to have the corresponding secretary visit the foreign fields at such time as would be practicable. It is now more than twenty-two years since our mission field in Egypt was officially visited by a representative of the church or of the Board and for an equal number of years our mission field in India has not enjoyed either an official or unofficial visit of a representative of the Board. The Board has decided that this year offers the most opportune time for such a visit. Whatever year of the immediate future was considered, difficulties seemed to stand in the way; but this year seemed to present the fewest hindrances of any.

"We would earnestly request the prayers of the church that this visit may serve the purpose for which it is planned, and this purpose we take to be three-fold: First, to secure that understanding of the conditions of our foreign work and the personal acquaintance with the workers, which will make possible, in coming years, the wisest direction of the work; secondly, to bring back to the church the largest possible inspiration for aggressive work which direct acquaintance with our fields can alone furnish; then, to bear to the foreign field an assurance of the sympathy and support of the home church, such as our foreign representatives need to encourage and strengthen them."

Mr. Watson, we may mention in this connection, has arranged a program called "A Study of Diamonds," which presents the work of our India Mission. This exercise, which is well planned and quite complete, is accompanied by a supplement giving information helpful in the carrying out of the program. This study which is specially suited to Sabbath-schools may be obtained from Rev. C. R. Watson, 921 Witherspoon Building, Philadelphia, Pa. The price is 50 cents per hundred copies; 35 cents per fifty; five cents per single copy.

All will be concerned to know about the course of mission-study for next year. The general topic will be China, and the text-book, "Rex Christus," is expected to leave the publisher's hands by September. The proposed plan is as follows:

General Plan of Outline Study of China.

Preface, which explains that this is not intended as more than a sketch of main features, the history, geography, literature, etc., to be filled up in the main from other

sources.

CHAPTER I. A SELF-CENTERED EMPIRE.

An outline sketch of the Chinese Empire. Its situation relatively to the rest of the world, in the "belt of power." Its extent, population, physical features in general, rivers, canals, etc. Cultivation of the soil, trade, etc. The language in general; distribution of dialects, etc.

CHAPTER II. AN ISOLATED NATION.

An outline sketch of the Chinese people. General course of their history. Succession of dynasties, etc. Their ideas and ideals. Varying elements composing the population. Variety in unity, unity in variety. Reason for the perpetuation of the Chinese Empire. The puzzle of Chinese duration without progress. Synopsis of race traits. Poverty of China. Outlook on the rest of the world.

CHAPTER III. THE RELIGIONS OF CHINA.

An untechnical summary of the different systems—Confucianism, Taoism, Buddhism. Their excellencies, their defects, and inability to supply the spiritual needs of the Chinese. Inertness of Chinese Mohammedanism. Extinction of the Jewish colonies.

CHAPTER IV. EARLIER CHRISTIAN MISSIONS.

Nestorians, their history and monument. Negative results. Medieval Roman Catholic Missions in the sixteenth and seventeenth centuries.

CHAPTER V. MODERN CHRISTIAN MISSIONS.

Protestant and Roman Catholic. First period from 1807 to the first war with Great Britain; second period from the above to the second war with Great Britain (and France); third period to the war with Japan; fourth period to the Boxer uprising; from that date to the present.

CHAPTER VI. THE OPEN DOOR OF OPPORTUNITY.

Different forms of work; evangelistic, educational, medical, literary. Relation of the work of women for women to all these. Immense expansion of opportunity within recent years. Impossibility of forecasting the opportunities of the future. Claims on Christian women. Concluding observations.

A friend desires a copy of the Minutes of the W. G. M. S. Convention of 1898. Any one having that document, and being willing to part from it, will confer a favor by communicating with Mrs. Elizabeth S. McMaster, 1708 Irwin Avenue, Allegheny, Pa.

Outlined Programs for 1903.

SEPTEMBER—A CENTURY OF WORK FOR WOMEN.

1. Ann H. Judson, Burma's Saint.
2. Early Heroines of Indian Missions.
3. Women of Note in Indian Missions during the Last Quarter Century.
4. Infanticide and Suttee: Purposes and History of Abolition.
5. Comparative Study in Social, Personal, and Mental Characteristics of the Native Women, Hindu, Mohammedan, Eurasian and Parsi.
6. Native Medical, Sanitary and Hygienic Practices.
7. "Clinical Christianity."
8. The story of Mary Reed.
9. Notable Native Christians (Women.)
10. Poona; its Christian Schools and India's Child Widows.
11. The Countess of Dufferin Association.
12. Native College Women in India and what they are Doing.

OCTOBER—MISSIONS AMONG THE FREEDMEN.

1. The Best Methods by which to Become Familiar with Work among the Freedmen.
2. The Influence of Proper Education upon the Negro.
3. The United Presbyterian Opportunity.
4. Enumeration of our Missionaries and Stations among the Freedmen.
5. The Importance of Training the Youth among the Colored People.
6. Do our Missions Succeed in Teaching the Negro Proper Self-Dependence?
7. Perils of the Freedmen.
8. The Christianization of the Negro.

NOVEMBER—FORCES OF DARKNESS AND FORCES OF LIGHT.

1. India as a Point of Vantage in winning the Eastern World to Christ.
2. Missions to India as Social Settlements.
3. Material, Intellectual and Political Improvement in India under British Rule.
4. Dangers of Civilization without Christianity.
5. Question for Debate: Should the British Viceroy urge the Hindus to keep their Temples in Repair?
6. What should be the Attitude of Christian Women toward Theosophy and Kindred Cults?
7. Native Hindu Reformers.
8. Where does the Responsibility for the Enlightenment of India's Millions Rest?
9. Contrast between the Timidity of many Indian Politicians and the Courage of Indian Missionaries.
10. What may be involved to a High-caste Hindu in making a Public Christian Confession?
11. The Missionary Enterprise and the Kingdom of God.
12. The Religion of Christ the Supreme Revela-

tion.

DECEMBER—OUR INDIA MISSION.

1. The Reactionary Effect of Foreign Missions on the Home Church.
2. The Necessity of a Carefully Prepared Missionary Staff. Importance of Suitable Training-schools.
3. Work among the Children in India.
4. The Waning of Heathenism: The Waxing of Infidelity.
5. Village Missions.
6. Christian Work done by Natives.
7. Vernacular Literature.
8. The Work of a Woman Missionary in India.
9. Hopeful Indications.
10. The Marked Efficiency of United Presbyterian Missions to India Exemplified. M. H. W.

MISSIONARY SOCIETY TOPICS FOR 1903

JANUARY. The Dim Centuries in India.

MARCH. India's Invaders.

MAY. The Oft-Conquered People.

JULY. The Invasion of Love.

SEPTEMBER. A Century of Work for Women.

NOVEMBER. Forces of Darkness and Forces of Light.

FEBRUARY. Home Missions; Ministerial Relief; Church Extension; Parsonage Work.

APRIL. The Egyptian Mission.

JUNE. North American Indians.

AUGUST. Review of the Year's Work.

OCTOBER. Missions Among the Freedmen.

DECEMBER. Our India Mission.

Thank-offering.

POSSIBILITIES.

"Behold I have set before thee an open door." Rev. 3: 8.

A DOOR OF OPPORTUNITY.	A DOOR OF RESPONSIBILITY.

Estimated number of women in the United Presbyterian Church.....75,000
If contributions average seven cents per week.....$273,750.00
Add thank-offerings averaging one penny per day.....$273,750.00
Total for Missions.....$547,500.00

Cannot this sum be given into the Lords treasury this coming year?

A Monthly Message.

AT the late May convention of our Women's General Missionary Society the above letters and figures painted in black and red ink upon white muslin, formed the large chart which was suspended from near the top of the organ, back of the pulpit, in the First Church, Allegheny, Pa.

Through the "eye gate" we trust that the striking facts set forth on the chart reached deep down into the minds and hearts of delegates and visitors alike, and that rich results may prove that this chart, being kept in distinct view during the entire convention, was not in vain.

In order to give special emphasis to the figures on the chart, and to help societies do some practical work for the advancement of Christ's kingdom these coming months, the following resolutions were presented and unanimously adopted.

Resolved: That the coming month of October be observed as Rally month in all our Senior and Junior societies; that we recommend to Presbyterial Executive committees to meet promptly and plan to have every one of the auxiliaries visited during the month of October by one or more speakers who will present to it the special work in charge of our Women's General Missionary Society. That we put forth efforts at once to have the entire women membership of our congregations adopt the plan of giving at least seven cents per week in contributions to our women's work through the Treasurers of the missionary societies, and to give on an average of at least one penny a day Thank-offering through the Thank-offering boxes. That the President of every society be instructed to see that at least one Thank-offering box be placed in every home in her congregation, and as far as possible with individuals.

Some Presbyterial Executive Committees have already taken steps to carry out these resolutions, and if their wise plans be faithfully carried out, all the congregational societies within their bounds will observe the regular October meeting as their rally day, and every woman in every congregation will be personally invited and urged to attend.

There is very great need all over the church of enlarging the membership of both Senior and Junior societies, and also contributions and Thank-offerings. If the women of the church are to do their part in the "Forward Movement" entered upon by the General Assembly, the highest court of the church, they must "be up and doing" promptly.

The October Rally month could well be utilized in securing new members, new subscribers to our Women's and Juniors' Missionary Magazines, and in giving the entire women membership of the churches the privilege of pledging the low average of at least seven cents per week contributions and one penny a day Thank-offering to missions through the "blessing boxes."

In this prosperous age of our United Presbyterian church, we believe there are but few *(if any)* who cannot afford to give on an average of two cents per day into the Lord's treasury for the support of the special work God has, through our General Assembly, entrusted to the care of the women of the church. The work will become easy and will be a real joy when we resolve to give at least this small amount regularly and systematically, and thus it will not be burdensome to any.

And what of the large number of women in the majority of our congregations who can well afford to pledge a very much larger daily or weekly contribution and Thank-offering to the Lord's cause?

Hear what the Scriptures say:

Unto whomsoever much is given, of him shall be much required. Luke 12: 48.

Freely ye have received, freely give. Matthew 10: 8.

Will the Lord be just as well pleased if our gifts be much or little?

He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap also bountifully. 3 Cor. 9: 6.

Are we made poorer by what we give?

If we give, the promise is; *Thy barns shall be filled with plenty.* Prov. 3: 10.

If we withhold—*it tendeth to poverty.* Prov. 11: 24, 25.

What promise is made to those who give to Him? *Give and it shall be given unto you, good measure, pressed down and running over.* Luke 6: 38.

If every reader will ponder carefully and prayerfully these words of God, the pledges to individually carry out the resolutions adopted by the May convention, will be made in the Lord's strength and *will be kept.*

Through our Statistical Secretary, Mrs.

Mary W. Porter, about five thousand copies of the entire list of resolutions adopted by the late convention of our Women's General Missionary Society, have been sent out to the Presidents of Presbyterials and of congregational societies. These have been sent out with the earnest hope that all officers and leaders in "women's work for women" will promptly take steps toward carrying out the spirit of the resolutions among their membership.

Begin your work, carry it on and end it with daily prayer for God's help and guidance, and success will crown your efforts and God's name will be honored and you will be blessed.

(MRS.) MARY CLOKEY PORTER,
Thank-offering Secretary.

Foreign News Budget.

Egypt.

From Cairo we have received the following interesting notes:

From Rev. D. Glenn Moore, May 1:

In a few weeks our school year will be completed. There has been a good attendance at both the boys' and the girls' school here. The total enrollment has been about 500. Just now some of the boys in the higher classes are dropping out to prepare for the government examinations, which will be held in June. This is unfortunate in many ways, for we thus lose many of the boys. Those who are successful in passing the government examination usually enter government service, the ambition of most Egyptian young men. Some of them remain true to their faith after going into the service, but many fall into carelessness. The fact that the Sabbath is not honored or even recognized by the government is very detrimental to the government employees.

I wonder how many readers of the MAGAZINE know the number of pupils in the mission day schools. The report last year showed that 13,406 children were in attendance in our schools. When one realizes that in all of our schools there is Biblical instruction daily he can readily see what a leaven is working among the young in this land.

I have enjoyed the year's work in our boys' school here and we constantly see evidences of our example and teaching in the boys. One of the large boys of the fourth year, a Mohammedan, who has been greatly interested in the Bible recently, told Mr. Robertson that he was no longer a believer in Islam. He is hardly strong enough in the faith yet to come and endure persecution, but we believe by our prayers and interest he will be led into the full light. Many others are also being interested. Our people at home should always remember our school work, the teachers and pupils at the throne of grace.

From Mrs. Elizabeth Giffen, May 1:

Almost constantly since our appeal for such a large number of workers has gone home, do I wonder how it will be looked upon, not only by the church at large, but by individuals, for after all it must touch the *individual* and each must feel the responsibility if we are to carry out the great command of our Lord and Master.

When we consider the vast numbers in the various districts where we are carrying on work who have never heard the sound of the Gospel, nor even heard whether there be a Saviour, it is appalling, and must not our heavenly Father be grieved that we are so slow in attempting to try to bring all to know Him who is the Saviour of the world?

In the Kullaly school we have each Thursday morning a prayer-meeting for the entire school. The subject this morning was the Resurrection, and after the Bible lesson each class recited from the Catechism and Psalms, and some who are not yet able to read more than short sentences recited long portions of Scripture, and those who could not do so well were able to recite a great many verses.

As I listened to these and heard the answers to the questions put to them, I felt so glad that so many children are learning the "way of life", but the thought came to me, will not our Heavenly Father hold us responsible for the hundreds who would hear if they had some one to teach them?

The harvest is ready—Reader will you not put forth the sickle?

Miss Anna Y. Thompson writes, May 28;

This month, when at one of the prayer-meetings for women, a blind man came in for part of the service and at the close he urged me strongly to go to the neighborhood where he has a little school for boys, and have a meeting for women. I appointed the next day and he gave me the use of his school-room for the occasion. The boys, and some older ones, and about ten women, were present and we had a partnership prayer-meeting. The following Thursday I went again with one of the Bible women and had a meeting in one house with a goodly number present, but as there was another house where they were expecting us, former friends from Boulac, we had an adjourned meeting there. Different ones begged us to open a school for

girls, telling of the number who would pay twenty-five cents each for tuition, monthly; that the house would be a place for meetings, etc. So a room was engaged, two cheap seats, a rush mat, a water jar and stand ordered, and the prospects were bright.

The following Thursday we took possession of the room which had good light, and we commenced with a prayer-meeting. During the time of reading and explaining a passage of Scripture, I became definitely aware that the many bugs in the walls were out on the war path, and as the blind woman beside me had on a black covering, it was easy to see that we had more than we had calculated on. The blind man had the furniture quickly removed again to his school, and we got our month's rent refunded and engaged a new place, which this time consisted of two rooms and a small passage between them. The landlady said she would have them cleaned for Monday.

When I went on Monday I found there was a big quarrel on between the blind man and our landlady, because she had taken from us part of the rent to secure the bargain, and afterwards had rented the rooms to a family of people who spent the night in it, but left the next day when they heard we had rented it as they are friends of ours; and there was a quarrel because the landlady had only given back about one-third of the rent for the month. It appeared afterward that some people had strongly advised her to not rent it for a school, as there might be night meetings when people might take the advantage of an open house and steal.

Today she sat through the prayer-meeting, sitting on the floor sewing most of the time, while her niece and aunt stood around to see what was going on. (They are Mohammedans.) There were eleven girls present, and some of these had made good progress during the four days the school has been open.

May these all be taught of the Lord. The school is an experiment at present, but we hope for good results.

From Miss Caroline M. Dysart, May 29.

The custom has been established in Cairo of entertaining the teachers of the four girls' schools and the Bible women twice each year. These native helpers work steadily on from week to week, with comparatively nothing to vary the monotony of the daily routine work, so they have come to look forward to these two days in happy anticipation.

Mrs. Harvey arranges a picnic for them in the beautiful gardens at the Barrage, where the Nile separates into two branches. Here there is such an abundance of green grass, trees and flowers of all varieties that one can almost imagine it is a city park in the home land. With Mrs. Harvey as hostess it is needless to add that the teachers spent a delightful day.

The dahabeah "Ibis" is the oldest missionary in Egypt. After the missionary tour up the Nile during the winter months, the boat is anchored at Cairo. Every year Mrs. Watson and Mrs. John Giffen have an "At Home" on the boat. This year almost sixty invitations had been issued for May 2nd. The day was perfect, and nearly all came. The younger teachers have nearly all adopted the European dress. Those who have been longer in the service still wear as a cloak, the black Habera when they appear in public. The natives are fond of bright colors. The dresses frequently are of handsome material, the prevailing style being Mother Hubbard with long trains and usually unbelted. So a group of them in their gay colors presents a striking appearance.

Many of the women brought their needle work, and a most enjoyable morning was spent on deck in the fresh bracing air. One of the poor old Bible women brought her Bible along. She is blind in one eye. When her many efforts to secure an audience failed, she remained down in the cabin, a unique pathetic figure, reading her Bible alone.

An elaborate luncheon had been provided by the ladies in charge. Table-cloths were spread on deck, and the guests seated in true oriental fashion. As they sat there before the temptirg viands, with their bright colored clothing and happy faces, the scene bordered upon the picturesque.

All the ladies and also the house-servants, of the mission, of course, were at the boat-party and no provision was made for dinner at home; so it was necessary for the gentlemen to come to the boat. Their dinner was served in the cabin. Two or three of us had to be self-sacrificing enough to dine with them. Dr. Watson was detained, by a meeting of the Protestant sect, at home all day. The meeting was to have lasted an hour, but even yet he enthuses over the cup of bread and milk which constituted his dinner that day.

The teachers were taken out rowing in the small boats. Afternoon tea was served at 4 p. m. A most happy day had passed quickly by, but many hearts had been cheered and encouraged.

From Rev. Gardner Robertson, May 29:

What an eager scanning of the church papers just now for the least mention of the "appeal" and how it has been received at home! The meeting of the W. G. M. S. and the General Assembly are the chief topics of conversation in our mission circle. We are all full of hope, for there seems to be an awakening that will result in something substantial. Andrew Fuller once said: "There is a gold mine in India, but it seems almost as deep as the centre of the earth. Who will venture to explore it?" William Carey said: "I will go down but remember that you must hold the ropes." Volunteers are coming forward eagerly, but the means are not in sight.

What is the significance to the church of this voluntary movement? When young men and young women are offering their lives for the non-Christian world, surely the trifling sacrifice of financial support is but dust in the balance in comparison to the great renunciation which they have made. No clarion call which has come to the Church should be so awakening and effective. The question of support confronts the Board again. God is opening fields and opportunities faster than the Church is opening her store houses. God always moves faster than His people. "Come up to the help of the Lord."

The main spring of missionary activity and zeal is prayer. It is well enough to ask for facts and results, but that does not constitute missionary zeal. That is mere mechanics. If a machine or appliance does not bring immediate and adequate results we discard it. Such methods would be disastrous to missionary enterprises. Facts are but the fuel. What the church needs now is fire. To be sure there are many things that militate against enthusiasm in foreign mission, such as the claims of the home work, remoteness of the field, slowness of results, etc. But if we have a keen sense of obligation none of these will act as a cooling agent, but will rather stimulate us to greater effort. The imperial idea of our Lord was the reaching out and gathering into His fold all

nations, and this is what we are to-day commanded to do. It is the supreme duty of every true Christian to lead some one to Jesus Christ. Everything else however important is incidental.

From Miss Marion A. Paden;

School work is very interesting and one quickly learns to love the bright-faced girls and boys who come under one's care. One girl, very bright and clever, has worked faithfully on the Prayer-meeting committee of the Junior C. E. She has done much by her firm stand to make religion popular among the girls of her class. Another one of the same class, when reproached by a friend for attending the Protestant school in preference to the Coptic where she formerly attended, said; "Well, I get religion there, which is more than I ever got at the other school." This gives us a glimpse of the longings in even these young hearts for something higher than they have. Shall we not pray that they may get to know Jesus Christ, the great Reality?

To those of us who are spending time on the language, the thought comes, "What might we do if we only had the language!" But let us not forget those who can speak, both foreigners and natives, that they may be given grace to speak for their Lord to many souls.

As one gets more and more to see the greatness of the work, one feels with Paul, "Who is sufficient for these things?" And with the greatness of work one vividly remembers the fewness of the laborers. Do we not hear our Master's voice, "Pray ye therefore the Lord of the Harvest that He will send forth more laborers into His harvest?" And as we pray let us ask Him what part He wants us to take. May He enable us to do all His will!

From Mrs. H. M. Harvey:

A few days ago we called to see Sit Werdy, who was one of the first persons received into our Cairo church more than forty years ago. I picked up a Testament from the window sill and spoke of it being a very old version. and she said "Yes, but I always read in it and I have an old Psalm book and I love to sing the Psalms as I first learned to sing them." Then we got the old tattered and worn Psalm book and we sang together the 23d, 48th, 91st and some others. It was a joy to see the old lady's face and hear her voice; they both showed such real enjoyment. She is the last of her family, but happy in the presence of Christ who, she says, is always near her, and though alone in the house she fears no ill.

One of our church people here is a seller of graphophones and sells them to persons from the towns "up country." He said he would like some "records," which would be of benefit to those who heard. He came in yesterday with his instrument and Miss Thompson and four or five of the best singers in the school spent a long time in "making" records. They sang several Psalms in Arabic to the tunes used in our native churches.

Thus even the graphophone is used to proclaim God's word to those who might never hear it in any other way. May God's blessing rest on this feeble effort.

Miss Myra L. Boyd writes from Assiout:

People at home who are always having good times, who can get up a picnic any time the weather permits, could not realize what it might mean to put the pleasure and outings of the whole year into one day. The girls of the Pressly Memorial Institute thus look forward to *Shemen-ne-seen*, "smelling the air," a day on which every man, woman and child living in city, town or village tries to get out in the early morning hours to the fields. There they eat breakfast and get back to their homes before the sun's rays become too fierce.

Although so much excited over the coming pleasure, the girls did stay in bed until four o'clock and the rest of us were glad to rise at five. By half past we were on our way, a long straggling line of chattering, laughing humanity, each squad marshalled by a teacher. It was amusing to notice how the merriment was hushed when a group of men passed along. A wealthy gentleman had very kindly given us the liberty of his beautiful garden. Here were exquisite roses, all sorts of tropical fruit trees, climbing vines and luxuriant shrubbery, but best of all, a large cement tennis court, an ideal place for playing games. The girls were eager to learn American games, so we introduced them to the mysteries of "Drown the Duck," "Ruth and Jacob" and kindred plays which used to make glad our own hearts in youthful days. The girls' energy seemed to be inexhaustible and finally we had to beg for a little respite. Soon everybody was eating breakfast and one could see contented groups munching away with great relish at their dry bread.

Then came a most unexpected pleasure. A boat had been secured and the girls were taken out for a little ride on the Nile. The moment the boat left shore they started up their weird Arabic tunes, which really sounded very sweet out there on the water. After this we started home and about ten o'clock a crowd of over a hundred hot, tired, dusty but very happy girls stepped over the threshold of their home, this school. The event of all the year was past, but they had enough happiness stored up for days to come.

Mrs. M. R. Hart writes from Zagazig, April 24:

If I remember correctly, my last notes to the Budget were about certain Copts who had already, or, who were about, to accept the Muslim faith. Today I heard of the sad case of a young man who wishes to either take his own life or become a Muslim. It is not because the Muslim religion is so attractive to them, excepting that it furnishes covering for their sins. The young man, of whom I spoke was married about two months ago. The father, a poor man, borrowed about one hundred dollars to make his son a wedding. This it will take years to repay, but already the young man is so distressed with his new relations that he thinks he must kill himself to them in some way.

The notice in last week's Midland of "A friend in Christ," sending such a beautiful gift to help establish the principles of Christianity as against Mohammedanism, made us very glad and with my heart still yearning over Ismailia, I felt that if some good friends of the cause had known, they perhaps, would not have allowed us to close the school there, which was, I suppose, the nearest entirely Muslim school that we have. And one's heart burns within him at the thought of cutting off the last ray of Christian influence in a large town. Yet when the clouds gather we cannot see a way out.

Young People's Department.

Exchange.

The King's Daughters.

The organization bearing the above title in the Sixth church, Pittsburg, was evolved from the Ewing Circle of the J. M. S. It has no connection with the national society of that name, but is auxiliary to the W. G. M. S.

The name was adopted to distinguish it from Young Women's Societies into which many of the girls refuse to go. The name, constitution, time of meeting and plans generally have served the purpose for which the King's Daughters' Society was organized, to provide a place for the Junior girls who think they are too old for the Junior Missionary Society and too young for the Young Women's Society. When the change of name was made in 1895 the Circle remained under the care of the J. M. S., the monthly meetings being held in another room but at the same time as the J. M. S., and the offerings all being credited to the J. M. S.

After continuing this plan for four years and the members having become young ladies and very capable workers, the society was reorganized as a separate auxiliary. It is the annual custom of the J. M. S. to graduate all girls over fifteen years into the King's Daughters, and a large majority enroll themselves as members of the King's Daughters. The constitution reads as to the object:

"Its object shall be to develop the missionary spirit, to form the habit of systematic giving, to aid in the work of the Women's General Missionary Society and to engage in any helpful lines of work to which the Lord may direct in our own neighborhood."

As to membership:

"Section 1. Any young woman, member or adherent of the church, may become a member of the society by signing the Constitution and promising to pay such sum monthly as the Lord may enable her.

Section 2. Any person, member or adherent, may become an honorary member by the annual payment of one dollar or more."

Two meetings each month are arranged for—the business meeting on the first Monday evening, and the missionary meeting on the third Sabbath afternoon.

Seven permanent committees are appointed each year by the Executive committee composed of the officers. The second is the Lookout, whose duties are well known to young people. The third is the Missionary whose duties are "to provide exercises for each regular missionary meeting, to interest the members of the society in all ways in missionary topics and to aid in any manner which may seem practicable, the cause of home and foreign missions."

The other committees and duties are as follows:

Flower Committee—"To provide flowers for members who may be sick or afflicted."

Literature Committee—"To do its utmost to promote the reading of good books and papers. To this end it shall do what it can to circulate religious and good secular papers and magazines among the hospitals, etc."

Correspondence Committee—"To maintain a correspondence with our own missionary and with such other missionaries as the Society may direct."

Committee on General Work—"To direct the general work of the Society and appoint such sub-committees as may be necessary."

As to contributions, they are provided for in three ways: first, the monthly offerings of the members, a pledged amount each month, "as the Lord hath prosper

ed." These pledges begin with five cents and go up to one dollar. *Every penny* of these offerings goes to the lines of work under the care of the W. G. M. S.

Birthday offerings are made each month —a penny for each year, or more. This money is used for sending floral offerings to the sick or bereaved among the members.

The fund secured from honorary members is used as a contingent fund and the work of the committee on general work.

The general work of the society is the "helpful lines of work in our own neighborhood to which the Lord directs." Some of the work done is carrying cut flowers or potted plants to our shut-ins and reading to them.

The "comfort provider box," suggested by one minister's wife, has been a most interesting part of the general work. The committee sees to the manufacture and sale of these boxes, which not only bring the comfort of the gospel to many sick and weary, but a revenue to the society. Little white boxes are filled with thirty-one (one for each day of the month) verses of scripture, each in a little roll wrapped in a delicate shade of tissue paper, and the box tied with baby ribbon the same shade, with the following inscription on the top of the box:

Comfort Powders.

Helpful in cases of Discouragement, Discontentment, Loss of Patience, Disappointment, Heart Trouble, etc.

Take one powder each morning, or as often as needful, thoroughly mixed with equal parts of Confidence and Thanksgiving.

Prepared from the Medicine Chest of the GREAT PHYSICIAN.

FURNISHED BY THE

KING'S DAUGHTERS

OF THE

SIXTH UNITED PRESBYTERIAN CHURCH, PITTSBURG.

These boxes are sold at 25c each or 20c each when an order of a dozen or more is given. The committee is prepared to fill any orders that may come, and will cheerfully send them to any part of the church if orders and money are sent to Miss Alberta Young, Grafton Ave., Pittsburg, Pa.

The Literature committee has accomplished much for the unfortunates in jails, hospitals and insane asylums. Papers, magazines and many other helpful publications are distributed by this committee. The very appreciative letters of thanks received proved the good being accomplished. The literature is provided by the members of the congregation.

Six of the members of this society have been married, some of whom are not privileged to attend the meetings and be as actively engaged in the work as formerly, but who do not wish to sever their connection with the society. A change, therefore, in the constitution will soon be proposed to provide an associate membership who may make free will offerings and help in any way practicable and who with honorary members shall receive invitations to all special meetings and socials held by the society.

Another plan is in embryo, which is to secure a large book for photographs, to be given into the care of one of the members who shall secure photographs of the presidents and ex-presidents, the members who have married and the first born of each. We hope in this way to keep something of an illustrated history of the society which has accomplished much for the kingdom of our Lord.

We have thus briefly outlined the policy and effort of this organization in the hope that leaders in Junior work may be helped to solve the difficult problem of what to do with the older girls in the Junior Society.

Another word as to the future. It is proposed by the six organizations of King's Daughters in Monongahela presbytery to have a social meeting together in the Shadyside church. If the Magazine committee will give space a reporter for its columns will be appointed to give the account of this meeting for the benefit of others.

M. M. W.

To the Young Women of the United Presbyterian Church.

If you will turn to page 413 in the July

Mrs. T. D. Mellon.

number of the WOMEN'S MAGAZINE you find a recommendation that a new department be added to the Women's Board, and that the secretary of that department be known as "Secretary of Young Women's Work." The writer having been elected by the Women's Board as secretary of this department, she hereby accepts the courtesy extended her by the editor of the Young People's Department in granting her the opportunity to speak of our work.

Doubtless you have all been Juniors at some time, but never has there been a time when before you were so many open doors, so many "fields white to the harvest," so many crying, "Come over and help us." The watch word of press, pulpit and pew seems to be "Forward"—more missionaries, more money, which means more personal consecration, more prayers.

More missionaries? And from what department of the church's work are they to come? Surely not our women's societies or Juniors. No, only the young women can furnish this much needed material. Do I hear one say, "It is a great work, but I must not even think of it, for my mind is settled upon the study of medicine?" That is exactly what is wanted today—medical missionaries! Study "medicine and missions" four years, and you are (other things being equal) doubly equipped for service. Some one may say, "we can't *all* be missionaries." No, yet how very few of our young women are not earning a goodly sum every month, and how many more are well supplied with money by indulgent parents. So, dear young women, you have it in your power to be the "advance guard" of this forward movement. Won't you listen for the "still, small voice," and be ready to say, "Here am I, Lord, *send me*?" And will not others of you count out and lay aside that "tenth" and place your Thank-offering boxes where they will be constant reminder of the great debt of gratitude you owe the Master? And then, first, last, and *all the time* pray for God's blessing upon every effort.

Sincerely yours,

MRS. T. D. MELLON,

Springdale, Pa.

Address of Jewoobai.

Given at the Annual Meeting of the American Ramabai Association in 1901. Jewoobai has returned to India and is now teaching in Ramabai's school.

When I was married I was five years old. I cannot remember when I was married, but my mother used to tell me I was five years old. When I was ten years old my husband died; and then I had to stay fifteen days in the same place where he died, and after that I had to dip my head in the river for fifteen days a hundred times a day, or else my husband would not go to heaven. I didn't get very tired dipping my head, because I loved to play in the water very much. Then my father and my mother took me home.

When I was twelve years old, my father and my mother both died; and I went and stayed with my brother and my sister-in-law. They didn't love me very

much.

I had to get up early in the morning, about half-past four, and water the garden. There were so many cocoanut trees and bananas, and so many flower plants. I came from Southern India, where we don't have much rain. I had to water the garden until ten o'clock in the morning, then take the cows and cattle and go to the mountains and cut the grass for the cows. Then I go home. I haven't anything to eat, only dirty dishes to keep me washing. I wash dishes until all is clean and I go to bed at about half-past twelve or one o'clock at night.

I don't know how to cook very much, and sometimes I put too much salt and sometimes no salt in the cooking; and they come and scold me, and hit me on the head. I have a big mark on the head. I can show you that mark.

My father and my mother had given me two cocoanut trees for myself, and I used to climb on the tree and feed myself. I only had time to eat cocoanut fruit and drink water. My sister-in-law didn't like that I should have the cocoanat trees, and one day she put some glass all round them. We haven't any shoes and stockings in India; we walk in bare feet. So, when I went to climb the tree, my feet got all cut and bleeding, and I didn't know what was the matter. Then I looked all round the tree and saw those pieces of glass, and I couldn't climb the tree to get anything to eat. I got hungry all day; and when I came to Ramabai's school, I was just like a famine girl.

I lived near the ocean, and I thought I would drown myself. One day I left the cows and went into the ocean. I went a long way in the ocean. But I know how to swim very much and I could not drown myself; the water brought me back. I didn't want to go back to my home; and I tried to drown myself again, but the water brought me back.

One day I went to the high mountains where tigers and wild animals live. I went to sleep in a cave and hoped a tiger would come and eat me. The tiger didn't come that day. My brother looked for me and couldn't find me. Then all round government people looked for me, and they could not find me because I was in the tiger's cave. I was so frightened when I heard them calling me all round that I came out. There was one man began to scold me. He took hold of my hand. He had a big stick and I began to cry. He said, "I am going to put you in prison because you were going to kill yourself." I said, "I am willing to go in prison and stay there, but don't whip me." He was very nice man; and he said, "I am not going to do anything with you. I have two sisters like you."

I went back to my brother, and had to do again that hard work for one year. I don't know what to do. I haven't any place to go and I can't speak to any one. I have to stay outside the house.

They have a large temple near my home. So many people come and worship our idols. It used to be my brother and sister-in-law and children all go to that temple morning and evening and afternoon, and look at the temple and worship idols. And it looked very nice and pretty. But I haven't time to go there. I was busy all the time. My brother was very kind to me one night and asked me: "Do you want to go to the temple? You go to-night." And I went. It was moonlight. I went alone. In India many people worship idols. Christian people come and talk about Christ, and say: "Don't worship idols any more! Come to Jesus!"

I heard a crowd singing, "Come to Jesus!" What did "Jesus" mean. I want to know. I went to that crowd,—I didn't go to that temple,—and I stayed there till about three o'clock in the morning. I want to see that missionary man. I want to ask, "What do you mean by Jesus?" He asked me: "What are you standing here for? What do you want?" I told him: "I would like to know what you mean by Jesus. You will tell me please." And he said: "We are very tired. I have to go home. You come to-morrow morning, I will tell you."

I haven't time to go to anybody's house or see any one. In India we never go see Christian people. We get unholy if we speak to Christian people. And I said, "All right I will take time." That day I finished my work in the morning. So I went to the missionary's house. He told me, "Pray!" "I don't know how to pray," I told him. "I can't pray!" He said, "Shut your eyes, and say. "I love Jesus!" I said it. And before I came home he gave me a little Testament. I didn't know then what kind of a book it was. I know now it was a New Testament. He said: "Every morning and every evening you read that Bible. The Lord will help you and show you the way." I came home; and I read that Bible every morning and every evening, and I never got hungry or tired. And every morning and evening I said, "I love Jesus."

One night I had finished all my work; and I was sitting in the moonlight and reading my Bible, and saying, "I love Jesus." My sister-in-law heard what I said, and went to tell my brother that I said, "I love Jesus'" They didn't let me come into the house. In India we are very afraid. All round the house is snakes. They come and bite and kill people. That night I was all alone; and I began to pray, I was so afraid. Missionary man tell me: "Don't get afraid. All the while say, 'I love Jesus." And I said, "I love Jesus; and take care of me tonight."

I never worship my idols when I heard about Jesus. One day my sister-in-law told my brother I never worship idols, and he began to tell me, "Go and worship idols." I went, took my Bible, and read my Bible. And when I came out, my brother asked me, "Did you worship God?" I said, "Yes I did; but I didn't worship idols." I could not tell a lie. My brother took that Bible and began to ask: "Where did that book come from. It is an unholy book." And he burned it.

And I went again to that missionary's house and took some money that my father and mother used to give me for candy; and I told him all about it. And he told me: "Never mind. Don't cry. Jesus has died for us. He will take care of you somehow, even if you have lots of trouble." And he gave me some food and some bananas, and I went home.

The next morning when I came home my brother put me in a dark room; and he asked me, "Where have you been?" I told him, "I went to the missionary's house," And he began to whip me. And I didn't cry. I said. "I love Jesus. Whip me all you want. He died for me, and I am ready to die for him." And when he got tired he went away. Next morning government people came to see my brother, and said: "If you are going to kill your sister, we are going to put you in prison. Her husband died, but you mustn't kill her for that." And he was afraid; and I said: "Don't bother my brother. He's all right." I don't want to stay with my brother any more. He is a very nice man, but he is not a Christian.

One day a man asked me, "Do you want to go to Ramabai's school?" I told him, "I love to go to Ramabai's school." He wrote a letter to Ramabai, and the next day I got an answer. I didn't know which way to go. I had never seen a steamboat before. But I went on a steamboat, and I came to a place where people talked a different language. I couldn't speak to them. I could not say a word to any one. One man came to meet me; and he took me to his house. And I told him, "Send me to Ramabai's school." And he told me, "Ramabai very bad woman. She not good." And he said, "I am going to send you back home." I said: "I don't want to go home. Bad or good, I want to go to her school." Then he put me in a train, and, when I got out, I stood in the middle of a station; and one old man came to meet me, and asked me if I wanted to go to Ramabai's school. I came to Ramabai's school; and she was at the gate of the garden, and, when she saw me, she was so glad. She give me all I want to eat. I had plenty of time to

play, and plenty of time to do all I want. I was baptized there, and learned more about Jesus. I was in Ramabai's school just before the famine. There were five hundred girls in Ramabai's school when I left.

The Lord brought me to America. Everybody is very kind to me here. I want you all to pray for me, and I am going back to Ramabai's school and help her school.

I don't know how to speak English very well. I have done the best I could. I want you all to pray for me.

FROM Month TO Month.

Board of Directors.

The Board met June 2nd and, after devotional exercises, reorganized by electing the following officers:

Pres., Mrs. Annie R. Herron; 1st Vice Pres., Miss E. D. Brown; 2d Vice Pres., Mrs. T. D. Mellon; Treas., Miss E. J. Sloan, and secretaries as follows: Recording, Mrs. Sam'l Yourd; Statistical, Mrs. Mary W Porter; Corresponding, Home and Ministerial Relief, Mrs. H. C. Campbell; Foreign, Mrs. W. J. Reid; Assistant Foreign, Mrs. E. M. Hill; Parsonage, Mrs. G. W. McDonald; Freedmen's. Mrs. J. B. Hill; Thank-offering, Mrs. Mary Clokey Porter; Junior, Mrs. N. Wylie Stevenson; Railroad, Miss Elizabeth D. Brown; Literature, Miss Elizabeth Caughey; Home for Missionaries' Children, Mrs. R. S. Smith; Young Women's Work, Mrs. T. D. Mellon; Editor Juniors' Magazine, Mrs. E. M. Hill; Business Manager of Juniors' Magazine, Mrs. N. Wylie Stevenson; Auditor, Mr. A. F. Sawhill; Attorney, Major R. E. Stewart.

The Executive committee consists of the officers of the Board with the addition of five others, namely, Mrs. J. B. Hill, Mrs. R. S. Smith, Mrs. W. J. Reid, Mrs. G. W. MacDonald and Mrs, Mary Clokey Porter.

The Finance committee was appointed by the chair and several changes will be noted. Mrs. H. C. Campbell is chair man. Miss E. J. Sloan, Mrs. N. Wylie Stevenson, Mrs. R. S. Smith and Mrs. Annie R. Herron are the other members.

The committee on addresses remains the same as last year—Mrs. H. C. Campbell and Mrs. E. M. Hill.

The Literature committee is Miss Caughey, Mrs. Stevenson, Mrs. Mary C. Porter and Miss Schwarberg.

The Finance committee reported a payment of interest and principal from Mt. Washington, amounting to $47.40. Charters paid $102 interest; 2d Providence, R. I., $75; 5th Chicago, $123.75.

The collection taken at the Convention amounted to $102.21. The money was received from the sale of land in Barber county. Kansas, and on motion was given to the parsonage department.

The Railroad secretary reported 265 persons attending the Convention who purchased tickets on the certificate plan. Two of these certificates were not signed and the secretary had considerable trouble to get all tangles straightened.

The total amount of Thank-offering received was $34,448.60. Of this amount $302.51 must be deducted for thank-offering expenses. The amount designated was $2,486.84, leaving a balance of $31,-659.25 to be divided,

The Board carefully went over the needs of each department, the amount each department was likely to receive from societies during the year and the balance each had on hand.

The thank-offering was apportioned as follows: Foreign work, $16,000; Home work. $4,000; Freedmen's, $5000; Parsonage, $7000; Home for Missionaries' Children, $659.25.

All parsonage applications are being placed on file and will be acted on in order received, as soon as the condition of the treasury of the Parsonage department will permit. Societies should see that this part of the work does not suffer.

The Treasurer reported $1167 received in April after the 16th of the month, and in May $658.41, while the payments for May alone were $2,423.88. The wisdom of having a balance in the treasury at the close of the year with which to keep up expenses until societies begin to pay in on the new year's accounts will be readily seen, and this is the only way the Board can keep out of debt.

The Freedmen's secretary, also the Foreign secretary, gave short reports and some minor matters were discussed on

which no action was required.

Business manager of Juniors' Magazine received 178 subscriptions during May.

On June 9th a special meeting of the Board was held to hear the reports of the delegates to the General Assembly. Mrs. E. M. Hill and Mrs. Campbell gave very full and interesting reports of the journey to and fro m Tarkio, and of the proceedings of the Assembly so far as they related to the work of the Women's General Missionary Society.

At this meeting Miss E. D. Brown was elected assistant treasurer, with the understanding that she make out receipts and prepare monthly reports for the Magazine.

Adjourned meeting of the Board was held June 16th at the home of Miss Caughey, McKeesport, Pa. The devotional exercises were conducted by the president, Mrs. Campbell leading in prayer. Thirteen members were present.

The Home secretary read letters from Miss Campbell and Mrs. Giffen, missionaries to Sac and Fox Indians.

Reports were received from Miss Wishart, of Good Hope mission, Pittsburgh; Miss McMunn, of Cincinnati; Miss Cox, of Whatcom, and Miss Stewart of Tacoma,

Dr. Miller writes expressing gratitude for help given the Good Hope mission and attributes much of the success of the work to the services of Miss Wishart. After September this mission is to be under the care of a pastor.

The Foreign secretary reported word from Rev. Kruidenier that the Tanta hospital building is progressing and that deeds for property in Egypt are drawn up and signed all ready to be registered. Dr. Martin reported that the registration papers of W. G. M. S. had been received and filed for record, and that all work with reference to deeds of property in India was completed. The Board took action asking that duplicates of deeds of property in India be made and forwarded to America.

Miss Jennie L. Gibson, Barnett Center, and Miss Anna L. Cleland have been recommended to the Foreign Board for appointment as missionaries. As the Board has not yet met, formal action has not been reported.

5000 copies of the resolutions adopted at the late Convention were ordered printed, and three copies sent to the president of each presbyterial with the request that the attention of societies be directed to them.

Mrs. T. D. Mellon reported a circular letter which she had prepared to send to each Young Woman's Society. Watch for it; read it, act upon it.

Owing to illness the Recording Secretary was not able to have a report in the July number.

MRS. SAMUEL YOURD.

Treasurer's Report.

COMMENCING APRIL 16, 1903.

RECEIVED FOR

Foreign Missions—Wheeling, 42; Puget Sound, 10; Spokane, 10; Pawnee, 14; Garnett, 2; Le Claire, 31; Miss Frances McKinley, Olathe, Kan., 6; Sidney, 38; Frankfort, 12; Cedar Rapids, 4; Princeton, 4.

Foreign Salaries.—Miss M. R, Martin, Steubenville, 55; Miss Smith, Garnett, 15; Miss Ella Gordon, Le Claire, 17; Miss Fannie C. Martin, C onemaugh O. Y. P. C. U., 41; Miss Ferrier, Crawfordsvi lle, Ia., Congregation, 250.

Foreign Specials—Girls' School, Sialkot, India: Bloomfield, Ohio, O. Y. P. C. U., 15; Chetopa Jr. M. S., 5; Florida W. M. S., 24. For Girls' School, Luxor, Egypt: Prairie Jr. M. S., 6; Pawnee, 5; Le Claire, 1.50; Morning Sun, Ia., Jr. M. S., 11.25; Princeton, 5. Miscellaneous: Paxton Jr. M. S., 15 Oregon, 6; Sidney, 18 50; Arkansas Valley, 15.

Home Missions.—Muskingum, 5; Garnett, 1; Le Claire, 5; Oregon, 8; Sidney, 41; Frankfort, 12; Argyle, 10; Spokane, 5; Cedar Rapids, 4; Princeton, 5.

Indian Missions,—Sidney, 1; Boston, 15; Le Claire, 1.50; Miss Frances McKinley, 5; Gladstone Jr. M. S., 20; Cedar Rapids, 2.

Freedmen's Mission.—Spokane, 5 ;Boston, 15; Garnett, 27.30; Le Claire, 11; Miss Frances McKinley, 5; Sidney, 29; Argyle, 10; Princeton, 5.

Parsonage and Church Extension.—Puget Sound, 16; Spokane, 5; Pawnee, 5; Boston, 20; Garnett, 5; Sidney, 28

Home for Children of Missionaries.—Sidney, 1.

Ministerial Relief.—Brookville, 3; Pawnee, 2; Boston, 10; Miss Frances McKinley, 5; Sidney, 11; Argyle, 10; Cedar Rapids, 2.

Orphans' Home, Allegheny.—Boston, 11; Mrs. Nancy Caldwell, Indiana, Pa., 33; Sidney, 1.

Memorial Hospital, Allegheny.—Mrs. Nancy Caldwell, 33; Sidney, 1.

Aged People's Home.—Puget Sound, 2; Mrs. Nancy Caldwell, 34; Sidney, 1; Cedar Rapids, 2.

RECEIVED IN MAY AND JUNE 1903:

Foreign Missions.—Allegheny, 6: Knoxville, Tenn., W. M. S., 6; Pawnee, 3.50; Caledonia, 12; Illinois Central, 7; Sidney, 5; Chillicothe, 4; Frankfort, 5; Indiana, 33.10; Lake 6; Big Spring, 15; Rev. and Mrs. J. O. Ashenhurst, 10; San Francisco, 15; Concordia, 6; Muskingum, 10.

Foreign Salaries.—Miss Hamilton, 10th Philadelphia Sabbath School, 125; Miss Smith, Sidney, 10; Miss Boyd, Steubenville, 10; Miss McDowell, Argyle, 275; Miss Paden, Mr. and Mrs. Geo. M. Paden, 50; Miss Mitchell, Friends East Pittsburg, Pa., 100; Miss Minger, Friend, Indianapolis, 125, Miss Thompson, Muskingum, 40.

Foreign Specials.—Girls' School, Sialkot, India—Rock Island, 15. Girls' School, Luxor, Egypt—Pawnee 25; Argyle Jr. M. S., 15; Cleveland, Tenn., Jr. M.

S., 10; Indiana, 30. Miscellaneous—Rock Island, 5; Several friends, 160; Coila W. M. S., 16; Coila Jr. M. S., 9; 4th Allegheny W. M. and Benevolent Sec., 70; 4th Allegheny King's Daughters, 30; Miss Fannie Ingles, Cal., 15; Muskingum, 10; Ryegate C. E. Society, 30.

Home Missions.—Mrs. Blanche A. Sickels, Philadelphia, 2; Donaldson W. M. S., 5; Knoxville Tenn., W. M. S., 5; Pawnee, 3.50; Illinois Central, 5; Rock Island, 3.50; Vermont, 24; Frankfort, 5; Sidney, 16; Monongahela for Italian Mission, 70; Indiana, 33.75, also for Jews, 4; Lake, 2; Big Spring, 10; Rev. J. O. and Mrs. Ashenhurst, 10; Concordia, 6; Muskingum, 12.43.

Indian Mission,—Indiana, 6.

Freedmen's Mission —Allegheny, 49; Knoxville, Tenn., W. M. S., 6; Illinois Central, 5; Indiana, 18.40; Lake, 2; Rev. J. O. and Mrs. Ashenhurst, 10; Concordia, 6; Muskingum, 10; Cochranton C. E Soc., 30.

Parsonage and Church Extension.—5th Chicago, 88.80; Clearfield, Ia., 200; Newton, Kan., 27.25; 3rd Des Moines, 50; Illinois Central, 5; Denver, Colorado, 66 60; Sidney, 5; 2nd, Portland, Oregon, 53; Goldfield, Ia., 33.30; Springfield, Mo., 42; Findlay, O., 23; Tacoma, Wash , 75.33; Seattle, 69.38; Indiana, 14; Stafford, Kan.. 27.75; proceeds from sale of Barber Co. land. 59; Lake, 2.

Home for Children of Missionaries.—Allegheny, 50.

Ministerial Relief.—Illinois Central, 3; Sidney, 5; Indiana, 4. Allegheny, 20; Lake, 8.25.

Orphans Home.—Allegheny, 2.

Aged Peoples' Home.—Allegheny, 2.

Endowment, Jhelum Hospital, India.—Miss Kathleen F. Anderson, 100; from estate of George B. Miller, dec'd, 100.

To Reduce Loan—Mt. Washington congregation, 40.

See report of Thank-offering with designations and divisions, in the Minutes of the Women's General Missionary Society printed in the July Magazine.

Total amount of regular contributions received until July 1, 1903—$4.088 89. E. J. SLOAN Treas.

Testimonials of Respect.

We, the members of the Women's Missionary Society of Second Youngstown O., regret that it has become necessary to part with our beloved pastor and his wife, Rev. and Mrs. Albert Gordon.

During the five years that Mrs. Gordon has been among us she has done a great work. Our society has been blessed by large increase in members, interest and spirituality.

In losing Mrs. Gordon we sustain a great loss, but know that our loss means gain to the new field into which she has gone.

MRS. FUMIE, Pres.
MRS. HOWELL, Sec.

The W. M. S. of Oakland, W. Va., tender this tribute of respect and appreciation to Mrs. Rev. W. J. Hawk, who recently removed from our congregation to Waitsburg, Wash., to take up the work of the Master

Resolved 1st, That in the going away of this sister our Society lost one of its best members, one who was ever ready in the great work of our Lord and Master.

2nd. It is with pleasure we remember her work in the past and recognize the influence for all that is high, noble and good, which she ever exerted on our members.

3d. That we sadly miss her husband (our former pastor) who always remembered us at a throne of grace, and who was always ready to help us in the important work of Missions. Our prayer for these dear friends, is that the richest and best blessings of our God may rest upon them in their works of faith and labors of love.

MRS. MARY J. WYLIE,
MISS AMANDA MORROW,
MRS. NANNIE OWENS, } COM.

Mrs. G. W. Bovard.

Paper adopted by the W. M. S. of North Argyle N. Y., April 24, 1903.

Whereas, Mrs. G. W. Bovard is soon to remove from our midst, be it hereby resolved,

1st, That we the members of the W. M. S. of No. Argyle, N. Y., desire to express our sorrow and regret in parting with our sister and co-worker. For more than nine years we have enjoyed the fellowship and counsel of this earnest and faithful follower of the Master and her genial disposition, kindliness of heart, and faithfulness to duty, have won for her the love and respect of all.

2nd, We with our prayers will follow her to her new home and whilst we sorrowfully give her up, we congratulate our sisters in Erie on having gained one who has proved to us such a true warm-hearted friend and helper.

3d, That the above be placed on our minutes and a copy sent to the Women's Missionary Magazine for publication.

MRS. A. E. WILLIAMS,
MRS. LIBBIE S. SHIELDS,
MRS. LIZZIE SKELLIE, } COM.

"Strange glory streams thro' Life's wild rents,
And thro' the open door of Death
We see the heaven that beckoneth
To the beloved going hence.

God's ichor fills the hearts that bleed;
The best fruit loads the broken bough;
And in the wounds our sufferings plough,
Immortal Love sows soverign seed."

—GERARD MASSEY.

Mrs. Jeanette Penman.

A tribute of loving remembrance from W. M. S. of 2nd U. P. church, Youngstown, Ohio, to the memory of Mrs. Jeanette Penman, who departed this life Dec. 20, 1902.

We, as a society, bear testimony to her devoted Christian life and abiding faith in her Saviour. We rejoice in the hope that as a sheaf of wheat fully ripened she has been gathered into the garner of Heaven.

MRS. R. THOMPSON,
MRS. S. A. MILLER,
MRS. D. HOUSTAN, } COM.

Mrs. Mary Anne Purcell.

The Women's Missionary Society of the United Presbyterian church of North Bend, Neb., desire to bear testimony to the Christian character of Mrs. Mary Anne Purcell, recently removed by death.

While health permitted she was alwasy faitful h in

the society, and during prolonged illness her interest was ever in the progress of the Master's cause.

The relatives, especially the sons to whose Christian training she devoted her best effort, have the sympathy of all.

MRS. THOS. H. FOWLER,
MRS. ROBERT SLOSS. } COM.

Mrs. Adaline McCleery.

A tribute of love and respect from the W. M. S. of the First U. P. church of Washington, Iowa, to the memory of Mrs. Adaline McCleery. It has pleased our Heavenly Father to call home one of our older members, whose quiet and unassuming manner, firm Christian character, and her readiness to respond to every call, made her a friend that is missed by all. We would testify to her faithful attendance on all church services, her deep interest in all missionary work, and while we miss her presence and help and feel the loss of a worthy member, we know it is well with her; for the Lord doeth all things well.

COM.

Mrs. Mary Frazer.

A tribute of love and respect from the L. M. S. of Frankfort Springs U. P. church, to the memory of Mrs Mary Frazer, who was suddenly called to her heavenly home May 13, 1903, in her 88th year. A long life of service for the Master was closed with the departure of Grandma Frazer. She was faithful, constant and active in all the busy field of her life's calling and to her friends her past life comes as a beautiful picture of Christian trust, which day by day and year by year gave undoubted proof that she loved her Saviour. She ever sought Him in His word, in His church, and in the ordinances of His house. She could truly say with the Psalmist,

"I joyed when to the house of God
Go up they said to me,
Jerusalem within thy gates
Our feet shall standing be."

We extend our sympathy to the bereaved family and commend them to Him who said "I will not leave you comfortless." COM.

Mrs. Eliza Baird.

Again, the third time in one year, has the L. M. S. of Mt. Perry, Ohio, been called to mourn the death of a faithful member. Mrs. Eliza Baird fell asleep March 31st, 1903, after a few days illness.

We would bear testimony to her Christian life among us, her generous liberality, her faithfulness to the church and family.

We tender our sincere sympathy to the lonely husband and bereaved daughters and commend them to the Saviour in whom she trusted.

MRS. NETTIE HANNA,
MRS. JENNIE SHAW, } COM.

Mrs. Etta M. Alexander.

A tribute of affection from the Ladies' Association of the First United Presbyterian church, New Castle, Pa., to the memory of Mrs. Etta M. Alexander, who was called home April 3rd, 1903.

It is the first time since our organization that the Angel of Death has visited us, for which we thank God. As a society, we feel that we have lost a cheerful, liberal and faithful worker. Her example in patience and resignation, under the most severe suffering, was such as to commend her Saviour to all who knew her.

We extend our sympathy to the bereaved husband and sons, commending them to the Master whom she so faithfully served.

MISS MARTHA PAISLEY,
MRS. WM. E. PORTER, } COM.

Mrs. Margaret E. Thompson.

Resoiutions of respect from the Woman's Missionary Society of the First United Presbyterian church, of Carnegie, Pa., to the memory of Mrs. Margaret E. Thompson, who, after many months of suffering borne with Christian fortitude, welcomed her release, which came April 10th, 1903.

We bear testimony to the Christian character of our sister as manifested by her every day life, her faithful attendance upon public worship, and her interest in all departments of church work.

While many of the Father's ways of dealing with his children are not fully understood by them here, yet we have the blessed assurance that we shall know hereafter, and that all things work together for good to them that love God.

To the only daughter and friends, we extend our heartfelt sympathy, and commend them to Him who alone can comfort in times of sorrow and affliction.

MRS. C. W. CLOTHIER,
MRS. JAS. MCMANUS,
MRS. NELSON LEA, } COM.

Mrs. Anna H. Long.

The Women's Missionary Society of Davenport, Iowa, mourn the death of Mrs. Anna H. Long, a charter member of the society. She fell peacefully asleep April 13, 1903, aged 75 years and three days. She was not only a devoted member of our church and society, but while health permitted an efficient teacher in our Sabbath-school.

Mrs. Long had a strong mind and was a woman of marked intelligence in the scriptures. To those who knew her best she was a wise counselor and a kind friend. She lived alone during the last years of her life, her husband and daughter having preceded her to the heavenly home some years ago.

We rejoice that in her death faith has triumphed. She has gone to her Saviour, to whom we, by this providence, feel called to dedicate our lives.

Signed,
MRS. SARAH W. MELOY,
MRS. M. A. BLAIR,
MRS. MARY THOMPSON. } COM.

Mrs. Agnes Marks.

The Women's Missionary Society of Hookstown, Pa, United Presbyterian church desire to offer this tribute of love and respect to the memory of Mrs. Anna Marks, whom God in his wisdom has called to her eternal home.

We desire to bear testimony to her Christian life, to her interest in our society and to her faith in Christ as her Saviour. COM.

CLASS IN COOKING SCHOOL, THYNE INSTITUTE.